THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"You cannot dream yourself into a character; you must hammer and forge yourself into one."—FROUDE.

No. 18 Vol. LXIX. Thursday, May 2, 1907. Price One Penny.

THE CANADIAN PARLIAMENT AND THE "MORMONS."

"THE Mormon Question" was a subject to which considerable time was devoted at a recent session of the Canadian Parliament. It appears that the "Mormon" colonists in Alberta have, like their co-religionists in Utah and Idaho, been subject of late to much misrepresentation. Two of the latest to add their names to the list of traducers of these moral, industrious and God-fearing people are Professor Kilpatrick, of Knox College, Toronto, and Rev. Dr. Sommerville, treasurer of the Presbyterian Church in Canada. These men made statements recently in which they charged the "Mormons" of Alberta with immorality and disloyalty. These statements were branded by the Canadian Legislature as base falsehoods. In scathing terms Mr. McKenzie, the member for Macleod, rebuked the "Reverend" maligners. He declared that it was unfair and dastardly for opponents two thousand miles away, who did not know the life of those whom they had shamefully traduced, to make such statements. From the *Edmonton Daily Bulletin*, of February 27th last, we take the following account of the proceedings:

"The statements of Prof. Kilpatrick, of Knox College, Toronto, and Rev. Dr. Sommerville, treasurer of the Presbyterian Church in Canada, charging the 'Mormons' of Alberta with immorality and disloyalty, despite their industry and intelligence, received an emphatic and unequivocal denial yesterday afternoon in the

legislature. The concensus of opinion among the members was that the two 'divines' who have circulated and given utterance to such a cruel libel on their fellow citizens were misinformed and wholly unacquainted with the social and religious life of the 'Mormon' settlers. The warmest praise was accorded the minister of the interior for his splendid defense of the accused on the floor of the Canadian Parliament.

"The question was brought up in the legislature yesterday afternoon by Mr. McKenzie, the member for Macleod, and aroused the utmost feeling and indignation in the entire assembly. None of the members were more emphatic and indignant than the leader of the opposition.

"Mr. McKenzie said before the orders of the day were called he desired to make a statement in reply to certain accusations made by 'doctors of divinity' in Toronto against the 'Mormon' population of Alberta. The doctors accused the 'Mormons' of committing crimes and teaching doctrines contrary to the morals and the law of the land. The legislature of Alberta was unique, as it was the only legislative body in Canada with a 'Mormon' as the people's representative. The statements of these 'doctors of divinity' were a reflection upon the whole people of this province and should not, and would not go unchallenged and disproved. It was strange that this alarm should be raised periodically by those who had not lived among the 'Mormons,' and who were unacquainted with their conditions of life. This was the third time the alarm had been raised. The first was by Rev. Dr. McQueen, of Edmonton, the next by Rev. Dr. Maclaren, of Toronto, and the last by Rev. Dr. Kilpatrick and Rev. Dr. Sommerville.

"Where did these gentlemen get their information? He had lived seventeen years in Southern Alberta, and so far as he was aware he had never known one of them to come into the country and study the question first hand, or to have any personal contact with the people. Dr. Kilpatrick was a man who had lived in this country but a few years, and entered with too much assurance and warmth on the discussion. His misguided enthusiasm outran his knowledge. His letter to the *Globe* was not in harmony with the breadth and dignity of the position he held in the educational institutions of the land. The eminent doctor no doubt rushed into print smarting under the rebuke of the minister of the interior, and like a petulant schoolboy described the honorable minister's words of the vote-catching order.

"In his letter he stated that many of the 'Mormons' were his personal friends. 'I would hate to make such statements against my personal friends,' said the member for Macleod.

"Mr. Kilpatrick had described two dangers in his letter. He had said there was a danger morally because the 'Mormons' taught polygamy in their text books, and preached it in their pulpits. There was a danger politically because they always voted in a unit.

"In reply to these charges the member for Macleod stated that for fourteen years he had known the 'Mormons' intimately, had associated with them in their social gatherings, in their homes and in their houses of worship, and he had never heard a 'Mormon' teach or advocate polygamy. It was neither taught nor practised.

"As to voting in a unit, the member for Macleod stated that during the territorial election of 1902, Mr. John Woolf, now M.P. for Cardston in the Alberta legislature, ran against Mr. H. S. Allen, who was high in the 'Mormon' Church, and had been elected as President of the Raymond Stake of Zion, the highest dignity that could be conferred by the 'Mormon' Church in Canada upon any individual. It was a keen contest. The Elders and Bishops were arrayed on both sides and fought the issue to a finish. The Church made no attempt to force the election, and remained neutral, with the result that Mr. Woolf was returned by a large majority against the highest 'Mormon' Church dignitary.

"In scathing terms the member for Macleod declared it was unfair and dastardly for opponents two thousand miles away who do not know the life of those whom they had shamefully traduced, to make such statements. 'If they are certain of their statements, if they have the facts, if they have the evidence, the criminal courts are open, and it is their duty to press the charges they have laid,' said Mr. MacKenzie, 'and if they have not the evidence they are cowards and slanderers, and deserve to be branded so.'

"The leader of the opposition said it was only fair to the 'Mormons' that this matter should be dealt with in the house, and that the east should hear from the west. He agreed most heartily with all that had been said by the member for Macleod. The question of vote-catching had no weight with him. He had but a few 'Mormons' in the High River district.

"He could speak from knowledge and conviction in favor of the 'Mormons.' On the other side of the line he had seen a great many 'Mormons.' It had been his privilege to study 'Mormonism' as a system of theology, and he could find nothing objectionable. 'Mormonism' would stand comparison with any system of theology on the continent.

"The 'Mormons' were tolerant and never condemned any other sect or religion. The members of the legislature had the privilege last summer of visiting the 'Mormon' country and it had been a revelation to see the beautiful towns, fields of grain and the evidences of order and thrift. 'When I saw it,' said the member for High River, 'I came to the conclusion that they were a most desirable class of settlers.'

"This charge and accusation came from the east and from the heart of bigotry, and was characteristic of the numerous methods by which the west was being continually misrepresented by the east.

"Mr. Simmons, member for Lethbridge, said there could be no

discussion of the opinions expressed by the two previous speakers, because they were true. The 'Mormons' were able to take care of themselves. The charge was a reflection on the whole people of Alberta, who had so many dealings and relationships with the 'Mormons.' They were continually associated in business and society with these people and no complaint was heard from the non-'Mormons.' The 'Mormons' were members of agricultural societies and intimately associated in many ways with others. It was a cruel travesty upon our social, civil and criminal justice to make such charges.

"He had no doubt the reverend gentleman who had so bitterly assailed the 'Mormons' was a temperance man. The people of Cardston were the first district in the province to adopt local option.

"The attorney-general, who refuted the charges with a good deal of warmth and vigor, said that after reading Dr. Kilpatrick's letter he took occasion to estimate the number of crimes and offences committed in the various parts of the province during the last year, and he found that there was twenty-five per cent less crime in the 'Mormon' district than in any other similar area in the whole province.

"'Polygamy is crime, and no charge or information has ever been laid against the "Mormons" in Alberta,' said the speaker. If the charge would be made and information laid his department would attend to it. He also referred to the strong temperance sentiment in the 'Mormon' district, which was the only one in the province that had carried local option. If the people of the province were as much in favor of local option and carried it out like the Cardston district it would be an inestimable boon for temperance reform.

"Mr. Moore, the member for Red Deer, in his usual eloquent manner declared the question had a wider sweep than its application to the 'Mormons' of Alberta—the fundamental principle of the civil and religious toleration that must exist in this province and every part of Canada. Dr. Kilpatrick should be sure of his facts. This was a debate in the interests of truth, and the old maxim, 'Speak of a man as you find him,' should have free course. By this standard the 'Mormon' was a true man indeed. It had been stated that these people were a menace to the morals and political integrity of the state. There was not a vestige of truth in such a statement.

"Dealing with Dr. Kilpatrick's reply to the minister of the interior, the speaker said it was unworthy to impute the motives of vote-catching. The outward manifestation and known facts were the only touchstone of our opinions of a people who were true, amiable and generous, and who constituted an object lesson of good citizenship to the rest of the province of Alberta. The accuser had quoted proverbs. He would like to quote also: 'Tell

the truth and shame the devil.' In closing, the member for Red Deer said that he spoke 'Nothing extenuate nor aught set down in malice,' and commended to the consideration of the Toronto 'divines' Lincoln's noble dictum: 'With malice towards none, and charity towards all.'

"Mr. Woolf, the member for Cardston, closed the debate. In rising to speak he was received in a manner that was a tribute to his personal worth and popularity with his fellow members and to the people he represents in the legislature. Mr. Woolf spoke with a good deal of feeling that was reciprocated by his friends in the house. He said he wished to refute the misrepresentations that had gained circulation through the statements on the platform and in the press by Dr. Kilpatrick and Dr. Sommerville.

"He denied most emphatically the statement of Dr. Kilpatrick that polygamy or disloyalty was taught to the children. One of the principal tenets of 'Mormonism' was fidelity and loyalty to the chief magistrate, and quoted from an article of the 'Mormon' faith as follows: 'We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.' This doctrine was sedulously inculcated into the minds of the children, and even little ones of eight years could recite them and were taught them at school and at their own fireside.

"'The fundamental text-book of the "Mormon" Church,' said Mr. Woolf, 'is the King James' version of the Bible, and if there is anything wrong with the teaching of that book it is as much the duty of Mr. Kilpatrick to change it as it is the duty of the "Mormons."' There was no other text book used that differed in any respect from the King James' translation of the Bible.

"Referring to the history of the 'Mormons' in Utah, the member for Cardston stated that in the palmiest days in that state, when even polygamy was not against the law, there never was more than five per cent of the men of marriageable age who were polygamists. This was no estimate, but the actual statistics.

"In conclusion, Mr. Woolf held that the claims of the 'Mormons' to be a loyal and moral people have been fully proved. He was pleased with the manner in which his fellow members had referred to the matter, and that many of his closest personal friends were non-'Mormons.' It was the duty of those who made these charges to bring them to the light of law.

"It was not the motive of any 'Mormon' to find fault with the religious views of other sects, but to grant liberty of conscience as freely as they claim it. He believed the people of the west were not concerned with minor divisions of sects, but desired to live in peace and build up a great commonwealth."

It will pay to keep faithfully every engagement made, and keep it on time.

MINUTES OF THE MANCHESTER CONFERENCE.

THE annual Manchester conference was held in Rusholme Public Hall, Manchester, April 21st, 1907. There were present: Presidents Charles W. Penrose and George T. Beesley, Elders J. Robert Price, of the Liverpool Office, Dr. Samuel H. Allen, Salt Lake City, Elder Stanley Rich, of the Sheffield conference and twenty traveling Elders of the Manchester conference.

President Beesley heartily welcomed the Saints and visitors, after which he presented the general and local authorities, who were unanimously sustained. The statistical report was read and adopted.

Elders James Harrop, Ernest D. Hymas, Brigham H. Casto, and Edward Chambers spoke upon the necessity of authority in administering the ordinances of the Gospel, and showed how that authority had been delegated to the Latter-day Saints; also that continuous revelation is necessary in the Church of Christ; that the office of the Holy Ghost is to reveal the mind and will of the Lord to His children. They bore strong testimonies to the truth of the latter-day work.

President Penrose commented on the good done by the different sectarian churches, but showed that they are all without authority; that by tracing them back to their origin it could be seen that they owed their origin to men. He then described how the Church in former days was organized, namely, with apostles, prophets, miracles, etc., and that all these officers, gifts and powers were necessary in the Church of Christ. He then showed how the apostles and prophets received their authority. Though Paul had seen Jesus Christ, he was without authority until he was called and ordained in the appointed way. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Paul and Barnabas were afterwards ordained for their missions. He then spoke of the restoration of the Gospel and the Holy Priesthood.

At the afternoon session Elders Heber Humphries, Henry C. Gwilliam, Charles A. Shaw, and George R. Swainston bore testimony to the divinity of Joseph Smith's mission. Referred to the prophecies of the servants of the Lord in former days, and showed how the latter-day work was a fulfillment of those prophecies. They testified that new revelation had come from heaven, that the Gospel had been restored to overcome the darkness which had existed for hundreds of years.

President Penrose compared the sacrifices of the Elders in preaching the Gospel with the work of salaried missionaries, and showed that the reason for this sacrifice was the testimony the Elders have of the divinity of their work. This testimony is given them by the Lord. Referred to the prophecy concerning the last days, that as it was in the days of Noah so also should it be at the coming

of the Son of Man. As the Lord sent a prophet to warn the people of the flood so He had sent a prophet to warn the world before He cleansed it with fire. He referred to vicarious work for the dead, and showed that this was understood by the former-day saints, but that preachers of the present day knew nothing of this principle. The doctrine was plain to the Latter-day Saints, because of the revelations of the Lord to His servants in this age.

At the evening session Elders Albert Hibberd, J. Robert Price and President Beesley spoke of the blessings they and their parents had received through the Gospel. They explained its first principles and bore strong testimonies to the truth of this work.

President Penrose commented on the fine singing of our friends. He referred to one of the songs which had been sung at the afternoon service in which an old couple about to be separated by death were loth to say "good-bye," but preferred to say "good-night." The system called "Mormonism" contains a principle which clears this matter up. The Lord has revealed that marriages performed by His authorized servants last for all eternity. He commented on the first marriage, wherein Adam and Eve were joined together by God Himself, before death was known on this earth. Jesus atoned for the sin which brought death into the world, and all mankind will come forth from the grave. Adam and Eve will come forth and exist as husband and wife, the father and mother of the whole human race. Marriages, as usually performed, are not for eternity, but only "until death." It is different in the Church of Christ. The Lord has revealed the principle of eternal marriage, and those who are joined by the authority of God will come forth from the grave and rejoice in family relationships. This work can also be done for the dead. The speaker referred to the word "Mormon." Said its true meaning is "more truth." It is the name of a prophet who lived on the American continent many hundreds of years ago. He exhorted the Saints to faithfulness and encouraged them to be diligent in spreading the Gospel.

During the day vocal solos were rendered by Mrs. Campbell, Mrs. Davis, Miss Edith Keay and Mr. Harrison Crossland, which were very much appreciated.

President Penrose met with the Elders in Priesthood meeting Monday morning, at which reports were given by the Elders and instructions imparted by Elder Penrose. A good spirit was present. Conditions in the conference are very encouraging, indeed.

A Relief Society for the Hyde branch was organized and the following were set apart by the Elders: Miss Sarah J. Rowbotham, president; Mrs. Sarah J. Derbyshire, first counselor; Miss Emma Gleaves, second counselor; Mrs. Edith Morgan, secretary; Miss Beatrice Wallace, treasurer. Sister Romania B. Penrose gave them suitable instructions.

HELEMAN WEBSTER, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 2, 1907.

ELDERS AND MARRIAGE CEREMONIES.

NUMEROUS inquiries have reached us from conference presidents and others concerning the right and authority of our Elders to perform the marriage ceremony in this country. We have delayed making any public response to these questions, feeling that it would be better for our brethren holding the Priesthood to avoid bringing about any conflict with ministers or other authorized persons which might occasion ill-feeling and provoke hostility. However, we now touch on the subject briefly for the information of our friends.

We understand that our Elders may perform a marriage ceremony according to the rites of the Church of Jesus Christ of Latter-day Saints, in common with other religious ministers not of the Established Church. But in order for the marriage to be legal, the rules prescribed by law through the registry offices would have to be complied with. A duly ordained minister of the Church of England holds the legal right to perform a marriage ceremony, after the banns have been duly published or a special licence has been obtained, and the record of such marriage kept at the church to which he belongs, with the certificate issued by him will be legal evidence of the contract.

Outside of "the Church of England, as by law established," formalities have to be observed which can be learned by application to the registry office of the district in which the marriage is to be solemnized. Marriages may be performed by any minister of a church or chapel duly registered for that purpose, the minister also being registered, and which has a vault to contain the marriage records. The registrar is authorized by law to perform the civil ceremony, and where it is solemnized by a minister of religion, other than such as we have herein described, he has to be present in person or by deputy and make the record according to law. There is nothing to hinder the performance of a religious marriage by any ordained minister of a religious organization, but to make it legal, the regulations we have referred to through the registra-

tion office must be observed. When parties to a marriage contract are united in wedlock by the registrar of their district, there is nothing in law to prevent their receiving the blessing and benefits of a religious marriage solemnized by an Elder or Priest of the Church of Jesus Christ of Latter-day Saints, or by a minister of any other denomination.

In consequence of the misinformation that has been published concerning marriage among the Latter-day Saints, it has not been customary for our ministers to officiate in that important ordinance in this country. This we view as a wise rule, taking all the circumstances into consideration, and it should be understood that in any case where a marriage ceremony is performed by one of them, it would be either in addition to that attended to by the registrar, or in accordance with the rules and regulations required by law through his office and services. We trust this explanation will prove sufficient, and that nothing shall be done by any of our brethren holding the Priesthood which could be construed as an invasion of the rights of any public official, or in evasion or violation of the law of the land.

C. W. P.

WHAT WE OWE TO THE REFORMATION.

England, at the Reformation, was delivered from an immense quantity of gross religious evils: from a spiritual darkness that might be felt. No doubt there was a professing church of Christ in the land when Henry VIII. ascended the throne, a church abounding in wealth, and garrisoned by a whole army of bishops, abbots, friars, priests, monks, and nuns. But money and clergymen do not make a Church of Christ, any more than "men with muskets" make an army. For any useful and soul-saving purpose the English church was practically dead, and if St. Paul had come out of his grave and visited it, I doubt if he would have called it a church at all. The plain truth is, that it was a church without a Bible; and such a church is as useless as a lighthouse without a light—a candlestick without a candle—a steam-engine without a fire. A few scattered copies of Wycliffe's translation of the Vulgate excepted, there were no English Bibles in the land, and the natural consequence was that the priests and people scarcely knew anything about God's truth, and the plan of salvation.

As to the clergy, as a general rule their religion was the merest form, and scarcely deserved to be called Christianity at all. Most of them were pitiful turn-coats without a conscience, and were ready to change sides at a word of command. In fact, they did so no less than four times—once under Henry VIII., once under Edward VI., once under "Bloody Mary," and yet again under Elizabeth.

The immense majority of them did little more than say masses and offer up pretended sacrifices—repeat Latin prayers and chant Latin hymns, which of course the people could not understand—hear confessions, grant absolutions, give extreme unction, and take money to get dead people out of purgatory. Preaching was utterly at a discount. Quarterly sermons were indeed prescribed to the clergy, but not insisted on. When sermons *were* preached they were utterly unprofitable; and latterly, to preach much was to incur the suspicion of being a heretic.

To cap all, the return that Bishop Hooper got from the rich diocese of Gloucester, no barbarous and uncivilized corner of England, when he was first appointed Bishop in 1551, will give a pretty clear idea of the ignorance of the pre-Reformation times. He found that out of 311 clergy in his diocese, 168 were unable to repeat the Ten Commandments; 31 of the 168 could not say in what part of the Scriptures they were to be found; 40 could not tell where the Lord's prayer was written, and 31 of the 40 did not know who was the author of the Lord's Prayer.

As to the laity, it is not too much to say that the bulk of them, except in the hour of trial, sickness, and death, had no religion at all. "The blind led the blind, and both fell into the ditch."

To sum up all in a few words, the religion of our English forefathers before the Reformation was a religion without knowledge, without faith, and without lively hope. It was a huge higgledy-piggledy of ignorance and idolatry, and serving an unknown God by deputy.

For another thing, the Reformation delivered England from the most grovelling, childish, and superstitious practices in religion. I allude especially to the worship of relics. Our forefathers were taught by the priests to seek spiritual benefit from the so-called relics of dead saints, and to treat them with divine honor. The accounts which those trustworthy old historians, Strype, and Fuller, and Burnet, have handed down to us about these wretched relics are truly extraordinary.

At Reading Abbey, in Berkshire, the following things, among many others, were exhibited by the monks on great occasions: an angel with one wing, the spear head which pierced our Savior's side, St. James's hand, St. Philip's stole, a bone of Mary Magdalene, and a bone of Salome. (Strype I., p. 390.)

At Bury St. Edmunds, in Suffolk, the priest exhibited the coals that roasted St. Lawrence, the parings of St. Edward's toe nails, Thomas à Beckett's penknife and boots, and also other relics, whose help was invoked when there was an excessive growth of weeds, or an unusually heavy fall of rain.

At Maiden Bradley Priory, in Somersetshire, the worshippers were privileged to see the Virgin Mary's smock, and a part of the bread used by Christ and the Apostles at the first Lord's Supper. (Strype I., p. 391.)

At Bruton Priory, in Somerset, was kept a girdle of the Virgin Mary, made of red silk.

At St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas's shirt. At Repton Monastery, the bell of St. Juthlac was held in special honor, and the people put their heads under it to cure the headache. (Strype I., p. 396.)

At the Abbey of Hales, in Gloucestershire, a vial was shown by the priests on great occasions to those who offered alms, which was said to contain the blood of Christ. This notable vial was examined by the Royal Commissioners in the time of Henry VIII., and was found to contain neither more nor less than the blood of a duck, which was renewed every week.

At Bexley, in Kent, a great crucifix was exhibited, which received peculiar honor and large offerings, because of a continual miracle which was said to attend its exhibition. When the worshippers before it offered it a copper coin, the face of the figure on the cross looked grave; when they offered silver it relaxed its severity; when they offered gold it openly smiled. In Henry VIII.'s time this famous crucifix also was examined, and wires were found within it, by which the attendant priests could move the face of the image, and make it assume any expression they pleased. (Burnet's Reformation, p. 486.)

He that desires to pursue this disgraceful subject any further will find it fully handled in Calvert's *Inventory of Relics*, and Hobart Seymour's *Pilgrimage to Rome*. Once more I remind you that for deliverance from this miserable system of imposition we are indebted to the Reformation.

At this time, too, there was a plague of extreme unholiness and immorality among the clergy. Their lives, as a general rule, were simply scandalous. I might tell you of the habits of gluttony, drunkenness and gambling, for which the parochial priesthood became unhappily notorious.

"Too often," says Professor Blunt, "they were loiterers on the ale-house bench—dicers, scare able to read by rote their paternoster, often unable to read the Ten Commandments—mass-priests, who could just read their breviaries, and no more—men often dubbed by the uncomplimentary names of Sir John Lack-Latin, or Sir John Mumble-Matins. So long as a felon or malefactor paid the monks well, he might claim sanctuary within the precincts of religious houses, after any crime, and hardly any law could reach him. Yet all this time for Lollards and Wycliffites there was no mercy at all!"

Romantic young men and sentimental young ladies may mourn over the ruins of such abbeys as Battle, Glastonbury and Tintern. But I venture to conjecture that many of these houses are more useful now in their ruined condition than they ever were in their days of affluence and prosperity.—JOHN CHARLES RYLE, D.D. late Lord Bishop of Liverpool.

FROM THE MISSION FIELD.

Conference Notice.—The annual Norwich conference will be held May 12th, 1907, in the Gordon Hall, Duke Street, Norwich. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m. All are cordially invited to attend.

Departures.—The following missionaries sailed April 26th, 1907, per s.s. *Arabic*: From Great Britain—Eugene Gray, Alfred W. Stephens, Urvin Gee, Fred Merrill, Arthur F. Gailey, Henry C. Tovey, Peter S. Condie, James H. Cook, George M. McLean. From the Netherlands—Frederick W. Hodgson. From Switzerland and Germany—William Henry Felt, Albert W. Winkler. From Scandinavia—Niels L. Lund, Nels William Knudsen, Alvin J. Jacobsen. There were one hundred and twenty-one emigrating Saints with the company, which was in charge of Elder Peter S. Condie, Elders Alvin J. Jacobsen and Albert W. Winkler being his assistants.

Good News from Nottingham.—"I take pleasure," writes Elder Frank L. Walters, "in reporting that the work of the Lord is progressing in the Nottingham branch. Our investigators have increased so in the last three months that we have had to move to a larger meeting place. On Sunday, April 7th, we held the first meeting in our new hall. President Thomas O. King spoke in a forcible manner on the atonement of our Lord and Savior Jesus Christ. Elder Thomas Martin followed, taking for his text Eph. 2:8-9, 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.' Elder Martin showed in a very convincing manner that the people of the world need more than simple belief to save them. After the meeting was over some of our friends told us they had enjoyed the service, and expressed a desire of being initiated into the true fold of Christ. There were one hundred and fifty Saints and investigators present."

Healed by the Power of the Great Physician.—The following extract is from a letter written by Elder John N. White to President Penrose: "I am pleased to inform you that the work of the Lord is progressing here in Blackheath, and that His blessings are being made manifest among His Saints. Several weeks ago Sister Sarah Jones was taken down with a severe cold, which developed into diphtheria and typhoid pneumonia. On Sunday, March 24th, the doctor told her mother that all had been done for her that could be done, and that he could do nothing more. He also told her that she could prepare for the worst, and at the same time wrote out a doctor's release, to be sent to Brother Jones, who was working down in Wales. But just as soon as the doctor left the house, Sister Jones sent for the Elders to administer to her

daughter. We went immediately. Sister Jones testifies that while our hands were upon the head of her daughter, she saw a change come over her countenance, and she knew that she would be restored. The doctor called next morning, expecting to find a corpse, but was very much surprised to see a great improvement in his patient. She continued to improve and finally regained her usual strength. She was at meeting on Sunday last, and thanked the Lord for His goodness in sparing her life."

Baptisms.—A baptismal service took place at the Corporation Baths, Edinburgh, April 23rd. Three members were initiated into the Church, Elder Peter S. Condie officiating.

"It gives me pleasure to report three more baptisms in Edinburgh. While we are losing some members by emigration, we are gaining others. These three, with the three already reported, comprises the whole of the Rutherford family in Edinburgh. We anticipate more baptisms before long."—David L. Murdoch.

On Sunday, April 7th, 1907, a baptismal service was held in the Turkish Baths, Northampton. Nine persons were baptized, Elder Joseph H. Butler officiating. President William A. Noble was present and spoke to the candidates concerning the obligations they were about to take upon themselves. The baptized converts were confirmed at the meeting in the afternoon of the same day. Conditions at Northampton are good. The Spirit of the Lord is with the Saints, and the Elders have many friends and some investigators who it is believed will embrace the Gospel in the near future.

A baptism took place at the Royal Baths, Bath, April 9th, 1907, at 6:30 p.m. A small company was there to witness the ceremony. After prayer, dedicating the baths for the purpose, Elder Ambrose Woolford made a few remarks to the candidates who had come to accept this ordinance of the Gospel. There were four baptized, Elders Ambrose Woolford and James A. Cragun officiating. A confirmation meeting was held at the home of Brother William Heal. The converts and all present bore testimony to the goodness of God and the truthfulness of His Gospel. Other baptisms will follow shortly.

Elder Thomas E. Towler writes: "I am pleased to report that we have had another baptism in the Leeds conference. The ordinance was performed in the Feversham Street Baths, Bradford, Saturday, April 13th, 1907. Elder George F. Bolto explained the necessity of baptism, and exhorted those who were going to be baptized to remember the covenants that they were making with their Heavenly Father, after which twenty-six members (twelve male and fourteen females) were added to the Church. Elders Earl E. Jensen, Franklin L. Gunnell and H. Herbert Wagstaff officiated. Immediately after the baptismal service all adjourned to the West Gate New Hall, where a confirmation meeting was held. A rich

outpouring of the Spirit was enjoyed at the meetings. About two hundred Saints and friends were present at each service."

President David L. Murdoch writes: "I am pleased to report a baptism at Banff, on the north coast of Scotland. Elders Rich and Russell were sent to that field soon after our last conference. They have made many good friends and have been able to get into the homes of many people. A young man investigated the Gospel and was convinced of its truth. He was baptized on the 21st inst. by Elder William H. Russell and was confirmed by Elder S. Grover Rich."

Relief Society Notes.—Elder A. J. Jacobsen, clerk of Aarhus conference, Denmark, writes to Sister Penrose as follows: "There are three organized Relief Societies in this conference—one in Aarhus branch, one in Odeuse branch and one in Randers branch. Each of them has got a corps of good, efficient officers and teachers. The associations are in a prosperous condition and are doing a good work among the sick and the poor of our people. One meeting each month is devoted to testimony-bearing and to instructing the mothers in their duties. Other meetings are held during the month at which articles are made to be sold at bazaars for the benefit of the poor. Regular Relief Society teachers visit members of the societies at least once each month."

President Peter Matson, of the Swedish Mission, writes as follows: "Owing to the scattered and migratory condition of the Saints, the records have been poorly kept. Most of the organizations are incomplete. The societies are modelled as much as practicable after those in Zion and are doing a good work in aiding and comforting the poor, the sick, and the missionaries, and in encouraging the Saints to faithfulness. Meetings are held as often as circumstances permit. Work meetings are also held occasionally at which articles are made to be given to the poor and to be sold for the benefit of the organization. The amount of cash and chattle property on hand may be estimated at $50."

Elder A. R. Peterson sends the following report of the Fredrikshald Relief Society, in the Christiania conference: "This society was organized on the 25th day of April, 1881, by Elders A. Amundsen and Brynte Anderson. It has been reorganized several times since that date. The society is in a satisfactory condition at the present time. Meetings, at which appropriate exercises are carried out and testimonies borne, are held semi-monthly. Besides these, articles of clothing, etc., are made and donated to the society for the benefit of the poor. The sisters are also quite liberal with fast offerings. Much interest is being manifested in the work of the Relief Society, and it has a good standing in the community."

Similar reports have reached us from Larvik, Röken, Drammen, and Fredrikstad Relief Societies, in the Christiania conference.

On Wednesday evening, the 3rd inst., Sister Romania B. Penrose,

of the General Board of Relief Societies, met with the lady members of the North London branch, at 97 Farleigh Road, and organized a Relief Society. The following officers were chosen and set apart: President, Sister Isabella Craft; first counselor, Sister R. Smith; second counselor, Sister Mary E. Harris; secretary, Sister Maud A. Stevens; treasurer, Sister Emma E. Steele. President Charles W. Penrose, President Miles L. Jones, and Elder Brigham Seare were present and made short addresses, in which they outlined the work of the Relief Societies and gave good counsel to the Sisters. Sister Penrose also gave good instructions. In the evening the sum of eighteen shillings was subscribed for the benefit of the society.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for May 12, 1907.

JESUS THE CHRIST.

LESSON XI.—LORD OF THE SABBATH.

I. The Sabbath.

1. Prefigured in the account of the Creation (Gen. 2: 3.)
2. Its observance commanded (Exo. 16: 22-30; 20: 8-11; compare Lev. 19: 3; Isa. 58: 13; Jer. 17: 21-27; Ezek. 20: 12-24; Neh. 13: 15-22; 8: 9-12).
3. Penalty for Sabbath desecration (Numb. 15: 32-36). See also for comparison: Sabbatic year (Lev. 25: 3, 4; compare 26: 34). Jubilee year. (Lev. 25: 10-55). Note that during the earthly life of Jesus the Jews were subjected to extreme exactions as to Sabbath observance—the result of a corrupted priestly domination. The spirit of the law had been sacrificed to the letter of arbitrary rule.

II. Accusations alleging Sabbath desecration.

1. Against Jesus at Jerusalem (John 5: 1-47). (a) Based on a case of healing at the pool of Bethesda; the man reproved for carrying his bed on the Sabbath; persecution follows Jesus; He is accused of Sabbath-breaking and blasphemy; He justifies His action and cites the work of the Father.
2. Against the disciples. (a) For rubbing ears of grain in their hands. (b) Their action defended by Jesus, who cites justification in cases of emergency. "The Son of Man is Lord also of the Sabbath" (Luke 6: 1-5; compare Matt. 12: 1-8; Mark 2: 23-28).

III. A plot to convict Jesus of Sabbath desecration.

1. The Pharisees' question—"Is it lawful to heal on the Sabbath?"
2. Christ's question—"Is it lawful to do good on the Sabbath?"

IV. Jesus relieves suffering on the Sabbath.

1. A man with a withered hand healed (Luke 6: 6-11; compare Matt. 12: 10-13; Mark 3: 1-5).
2. An infirm woman healed (Luke 13: 11-17). Note the hypocritical protest by the ruler of the synagogue, and the Master's fitting rebuke.
3. Man healed of dropsy (Luke 14: 1-6).
4. A man healed of blindness from birth (John 9). Note the accusation by the Pharisees; the man's simple but effective answer; his expulsion by the priests; the welcome given him by Jesus.

THE MERRY HEART GOES ALL THE WAY.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with steadfast cheer;
If nowhere else, there is help on high—
God's angel will hasten, your pioneer.

When you reach a lonesome bit of the road,
Curtained about with mist and murk,
And you hear faint sounds from the dread above,
Where shivering, grim hobgoblins lurk,
Just laugh to scorn their doleful cries—
This is the place to whistle and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road,
And a hand you loved has loosed its grasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp;
E'en now take heart, for further on,
There are hope and joy and the dawn of day;
You shall find again what you thought was gone;
'Tis the merry heart goes all the way.

MARGARET E. SANGSTER.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.